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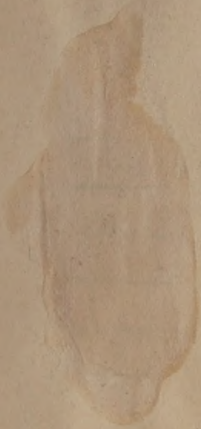

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THE INTEGRITY OF CHRISTIAN SCIENCE

By Mrs. A. D. T. Whitney

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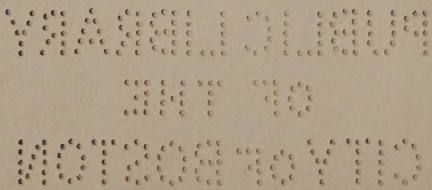

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In the following consideration of a subject in which much that is sure is involved with much that is certainly open to serious question, it is very likely that some of the reasonings may be met, by those of the special faith discussed, with, "Why, that is Christian Science!"

It is precisely in the hope that a reality of Christian Science may appear which shall be sufficient of itself to repudiate any dangerous admixture of error, that the study has been attempted.

If there is repetition in the argument, it is the inevitable recurrence of the keynote, which rules and insists in every harmony.

THE INTEGRITY OF CHRISTIAN SCIENCE

I

"The Round World and They that Dwell Therein"

THE two halves of the map of the world were very puzzling to me when I was a child. I could not by any mental stereoscopy resolve them into a globe.

It seems to me that is the way many persons look at life, and the truth of

living. They flatten it out on to a plane, and make two level, separate rounds of it, instead of the beautiful unity of a sphere.

Eastern and Western they call the two halves of the earth. Spiritual and Material they call the two halves of our existence. Out of this separateness grows all mistake of distance, non-relation, opposition.

It used to seem to me that by this split map there was only one jumping-over place from round to round; at the equator, twenty degrees of longitude west from Greenwich. Everywhere else it was a jumping-off. It is apt to seem to us that there is only one jumping-over place from life to

life. "As far as the East is from the West," is our apprehension of the states of our being. They are the Natural and the Spiritual. We live a while in the one; then, by a narrow point of contact we pass over into the other. There is no intercourse; no going back and forth. Practically, we ignore even coexistence; identity we do not dream of. And yet there is no particle of the earth, no instant nor fact of our consciousness, that has not both east and west, both higher and lower, both inner and outer, involved with it, and inextricably joined in it to one. The margins meet all round. We live upon a globe; we dwell also in a round world, of sense and soul.

I think that the great need — and the great failure — in all knowledge, at this day, is to put the two halves of it together, and see it in the grand relief of its wholeness. Partial knowledges range themselves in antagonisms, where there has no business to be antagonism at all. Science is shy of religion, and religion rebels at science. *Christian Science*, in its breadth and depth and height, is the simple unison of God's word in the outside creation and in humanity. The natural and the spiritual are declared one in Christ. He is the Revelation, the Reconciliation. His is the Gospel whose annunciation has broken down the wall of partition between sense

and that which informs and uses sense, and given us the password into all freedom and fullness.

Something has taken the name of "Christian Science" at this day which fails of this breadth and depth and height, and falls into the old error of separation. So far as it is true, it has hold of a mighty truth, built into the foundations of the world, and declared with power nineteen centuries ago. In the strength of this, however warped and misapplied, it is gathering crowds, building splendid temples, and apparently sweeping on to a wonderful triumph. It has hold of humanity by humanity's most immediate need. It draws toward the old dear faith by a

new claim and pretension. By an apparent tangible sign — while curiously denying the tangible — it appeals to the earnest want of those who wait a sign. It offers bodily healing; and they who suffer, or dread to suffer, in the body, rush to it with an eager hope, not recognizing that its only sure truth is the revelation that has been always in the world; that has been told and taught them, over and over, while yet they have received it not.

The error of the new "Christian Science" is fundamental. It lies at the starting-point. It bases itself on the old fallacy of two half spheres, set the one over against the other; the

one bidden to ignore the other; indeed, the other totally and inconsistently denied. Here come in false doctrine, charlatanism, and the beguilement of the simple.

"God is all." That is true.

"Matter is nothing." That cannot be true. If it is, then God's creation is a stupendous trick.

There is no such thing as no-thing. If there be a possible vacancy, — a gap between things which God has not occupied, — He has not shown it to us, and He never could. We have not got there, and we never can.

The material universe is God's showing of Himself; "the garment we see Him by." It is His Spirit in

action, in evidence. We who are of His Spirit are so made and quickened of Himself, that we may know His Name, which He writes before us in things. The message, the touch of the Divine, is in that to which the Divine has so bounded itself by form and limitation, that the Infinite may be learned within the lines of the circumscribed.

As God is real, his work is real. It is his Saying, and his Saying is the truth. He is verity to the last syllable of his creation. He keeps his word. We know it, and dare to live in that knowledge. He "changes not; therefore the sons of Jacob are not consumed."

He does not show us false signs; neither does He leave us to create illusions for ourselves. He does not curse us with the strange power of embodying insanities in a world of miserable mirage that shall be as reality to us, and displace reality, and in which we shall be condemned to live. He is Himself Maker and Ordainer: He has not given his prerogative away. "The Lord reigneth: let the earth rejoice."

"Mind is one, — including noumena and phenomena, God and His thoughts." We find this axiom on the eighth page of the text-book "Science and Health." And further on, this definition of "Idea": "An

image in Mind; the immediate object of understanding, — Divine reflection."

"God and His thoughts." The image in itself which the Divine Mind sees, — the noumenon; the manifestation and conveyance of that thought in the appearance, — the phenomenon. What of all in creative Idea and created substance does this exclude? What, rather, does it not assert, of living Fact?

God is not a Dreamer. His thought is purpose. His purpose is act. Everything has his thought in it; is quick with Presence. Moses saw the bush alight and alive with Deity. God takes form and dwells among us,

showing us the "invisible things" of Himself "by the things that are made;" and by that in us which is of Him, we understand. How then shall we call his sign, and our perception of it, an illusion of the "mortal mind"? There is no "mortal mind."

Doubtless there may be a low estate of mind, which stops at the sense and interprets nothing of the spirit. We may see and feel as by sense only, or by sense as in one relation and by spirit as in another irreconcilable with it. This is perversion, confusion, distress. It is as when our eyes fail to focus alike, and to throw their images together. "Mortal mind" is mind self-limited to earthly things and

earthly thoughts and earthly desires; it gives itself to the love and service of "mammon," — the "thing buried in the earth;" and so can neither see nor serve the God who lives and sets his commandment in all. "Mortal mind" is not our human understanding, but our human will. It is our "having a mind to" live in the mortal. It is this kind of mind that is to be done away.

"In the third degree, mortal mind disappears." True again if we read for "mind" not our intelligent perceptions, but our base applications. In the highest life, the highest consciousness, all intelligent perception resolves itself into that which unifies; which brings together the seen and the

unseen, and acknowledges "God and His Idea" — God's idea and its expression — as selfsame and inclusive. The spiritual and natural eyes are focused alike; they see one thing, and that indivisible and perfect.

If "Christian Science" had laid and left its emphasis here, — if it stood simply and logically upon its own declaration, "Mind is one, — including noumena and phenomena, God and His thoughts," — it would provoke no controversy, as it would set forth no new discovery. It would need no special temples, no supplementary apostleship; it would clasp hands with all that is most deeply scientific, most devoutly Christian. But it re-

lapses, apparently, into its own reprehended condition below the "third degree," and contradicts itself when it goes on to insist that because "God is All," therefore matter is nothing beyond an image in "mortal mind." It makes nonsense of God's "Let there be:" it annihilates His splendid order of the universe: it nullifies the divine hope in our prayer, "Let thy will be done on earth as it is in heaven." It denies that there shall be "the new heavens and the new earth wherein shall dwell righteousness," — a divine harmony replacing what now is disjoint and antagonism; God's Idea in his creation and his humanity carried out and maintained in perfect accord

and happy fitness, through humanity's recognition, acceptance, acquiescence, in *wholeness*, — that is, holiness: when "there shall be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar." It refuses the "redemption of the body," for which "the whole creation travaileth, waiting for the manifestation." It renounces the glorification that Christ foreshowed in His Transfiguration, and St. Paul interpreted, telling us that there shall forevermore be a *body;* a form and illustration of the real in the appearing, the essential in the actual; that there shall be things heavenly as there have

been things earthly. It blots away the wonder and the majesty of the Apocalypse; that sublime sign-panorama of the "things which it hath not entered into the heart of man to conceive," but which are kept for the eternal vision.

We cannot give all this up, though we should try. The human soul cannot conceive of itself stripped of visible surroundings. The spirits round about the throne — the living creatures — were "full of eyes, before and behind." They saw that which had been, which was already, and which was to be. They saw without and within. They were *full* of eyes. They perceived the all of all.

And "before the throne was a sea of glass;" an infinite mirroring of truth in images. And the sea of glass was "*mingled with fire;*" the fire of the living Spirit in things manifested, — the Fire that came down at Pentecost. "And they that have gotten the victory over the *beast*, and his image, and his mark, and the number of his name, stand on the sea of glass, having the harps of God," — the voices of his ineffable meanings.

The beast, and the mark and the image of him, — the number of his name, which is the sense-limit, — are the sense-perversions and the living in the letter of the mere outward fact. Men are tried and proven in actual-

ities, not in shadows; the saving principle — the escape from sin and evil — is not in denying the facts, but in pure use and faithful enduring. We go wrong by either over-value or refusal.

Matter is not life; but it is an issue and vehicle of life. Separate from life — hence from reality — it could not be. Neither can life itself be, without ex-istence, — a going forth into demonstration. Life is the essence of all substance; substance is the necessity of all life.

What we call material life is life in its material relation. Earth teems with it in the potential; essential life urges incessantly to the taking of its own in

this potential, and so clothing itself with form and act. A seed sown in the earth is alive to that which the earth, in continual relation of responsive vitality, holds ready for it. The higher commands, appropriates, assumes from the lower. It roots downward, it branches upward; it reveals itself a plant, a tree. And within all this secondary nature and evolution is the impulse of the Life Supreme which means a plant, a tree; which forms its own divine thought into an expression; which makes a speech and language in the natural whereinto that which is above the natural may be translated.

The tree, — the flower, — lives at

once as matter and spirit; it is a thing of earth, showing forth a thing of heaven. Just so, God wills, and gives out of Himself a human soul; His own thinking, loving child. He breathes into this soul the breath of an eternal life; but "He giveth it a body as it hath pleased Him;" formed, as it is phrased in the Genesis, "out of the dust of the earth;" out of, and so far identical with, this same substance-matter which in itself could be nothing, but by Divine communication is the revealing of all.

For his abiding, for his work, in a world so created of form and essence, — created himself in the same beautiful relation of being and showing, —

man depends upon, is inseparable from, his material condition. He does not have to live in spite of the material, at war with it, but by its use and service. Sun and air, plant for food, and healing herb, minister to him outwardly of energy, sustenance, restoring. *God comes to him this way for his body;* inwardly, directly, He feeds his spirit from Himself. And yet the two ways, the two lives, are not two, but one. In all is the "selfsame Spirit, ministering as He will." By both, — by the Unity of the Life, — man is a whole; a spirit in manifestation, — "made ready, both in body and in soul, to cheerfully accomplish that which God commandeth."

It is the Marriage of the King's Son.

Be reverent of things; in them is the condescension of the Infinite. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors." Hold yourselves high, throw yourselves wide, ye entrance-ways of the Spirit; and let the spirit of man wait, meek and glad, in your porches, while the King of Glory shall come in.

Doubtless the Power of God can do without intermediates. Doubtless, so far as we can follow cause and effect, He has sometimes so acted, that we may know and believe that the Power is in Him, and not in the in-

termediates without Him. We who believe in the whole beautiful unity of the story of Jesus Christ, believe that the Son of God, — "knowing all things that the Father doeth," — worked thus in what we call miracle; the direct, accelerated operation of the great causing Force, — the Word, — which, uttered slowly that we may spell its syllables, makes the world alive, and all life a miracle. We believe He did these things that we might feel the signal truth of this life, and enter into it through consciousness of God in all things, from instant to instant, from pulse to pulse of our being. For this life He ordained, and by this new outgiving

He poured forth, the spiritual baptism into the "Name" — the everlasting declaring and recognition — "of the Father, and the Son, and the Holy Ghost." In sign of this He gave the bread and wine, that we might learn to receive, even in all our mortal sustenance, the inward nourishing that it all means.

God divides Himself in the material. He is "broken for us," into morsels that we can receive Him by. He pours Himself into the little limit that is our cup of life, that we may drink from it of the fullness of His own measureless life. Shall we refuse the bread, saying it is naught? Shall we thrust aside the cup, and let the wine

be spilled, because we will not take it in the dear, small definiteness He has prepared for us? For such rejection there is only that other word, — "Not one of those which were bidden shall taste of my supper."

II

"Our Reasonable Service"

HAVING reasoned and recognized that spirit and matter together, by God's ordinance, make one constituted world; that they are not antagonistic, but correlative; that matter is alive with spirit, and spirit finds its needful use and expression in matter, — let us see what is our reasonable practical acceptance of these conditions; what is whole truth, and what one-sided error, in our understanding and appliance of them.

Is it reasonable, is it *whole*, as a faith and profession, to assert and demand a life in the spirit which shall scorn and deny that in which spirit, from the beginning, clothes itself, and with which it exists in a virtual identity? And has such life been proved possible, or achieved, by those who propound it as a religion? The old ascetics came nearer to it. They denied the body utterly. They did without the material until they severed themselves from the last link with it, and went away, let us hope to a larger fulfillment of themselves in some new creation. But this later asceticism, it seems to us outsiders, clings to the body, mends it up, and offers such

restoration and prolonging of bodily condition as central motive and great ultimate promise. We are to be independent of matter by controlling a certain perpetuity of matter. Are there not strange inconsistencies in the new system, between its visible proceedings and the fundamental teaching that no thing is?

Do its followers refuse, ignore, the pleasantness of the senses, as well as the pains thereof? Are sweet tastes, delicate odors, beautiful color and form, lovely adaptations of the material in furnishing and clothing, no longer of any slightest account with them? Do they no longer take joy in blue skies, clouds, sunsets, mountain

glories, the flowers of the field, the green richness of forests? Do they care nothing for bird-songs or brook-music? Are all that these many natural revealings inspire, — the consummate symphonies through which soul voices itself; the pictures, the statues, that reproduce the visible harmonies of things; the very training toward perfection of human bodily form, — a blank indifference, a discarded interest, to them? We do not see it. We see them clothed, adorned, living easily in more or less of the luxury to which civilization has attained. Nobody is robed in coarse frieze of hair; nobody's meat is only locusts and wild honey. Things are

accepted as they are, for the greatest good and comfort that can be got of them. And yet — no thing is anything.

Why do "Christian Scientists" — carrying principles to last results — eat, or sleep, or allow themselves bodily re-creations, as we call renewals of force by changes of air and scene, work and exercise? Why is not the inner force unfailing and adequate to everything, regardless of instrument or adjustment? Why build houses for bodily shelter, since neither the bodies are real, to want houses, nor the houses anything but images in the mortal mind? Why go on living in a phantasm? Is not the way to

accomplish emancipation to emancipate?

To such queries as these a scientist has replied, "We have not yet progressed so far as entirely to put off these things. We still wear overcoats; we still eat, and live in houses warmed by fires. We shall get beyond these needs by and by."

One here asks the further natural question, If you have not got beyond the overcoat, and the bread and butter, and the roof and fire, — if you still acknowledge cold and hunger, and use material defense and supply, how can you claim the advanced control over extremest physical exigency of sickness and hurt, and an absolute inde-

pendence of physical help and healing? or, still further, the power to extend this control over other bodily organisms than your own? If you have not yet been able to "run with the footmen," how do you undertake to "contend with horses"? Are you not making large drafts upon the future?

Still again, apart from such bodily necessities, and in needless bondage to the sensible, why decorate and embellish clothing and shelter? Why put life and strength into that which has not life, which is merest mockery and waste?

Why, above all, build costly temples, splendidly elaborate in material substance, — brick, stone, mortar, and

the rest, — in which to teach this renunciation of the thralldom of things? Why make false showings of nothing, and pander to the delusions of mortal belief?

Coming straight to the crucial point of the whole practical question, — why, after all, *heal?* What is the restoring of the body, and of what account? If there is no pain, there can be no well-being, no positive joy or comfort of health. If disease is a figment, health is but a negation. There can be neither delight nor service by sense. We are evidently made in a mistake, or a deception, which it is our business to expose and rectify. Are we content with such

conclusion? Do we accept such responsibility? One would think it might be here that angels would fear to tread.

And why, O prophets and teachers of a twentieth-century revelation, take *money* for healing or instruction? Is there any lower sign in the material than money? It is not even — as money — a *thing*, as the Lord has made things, and given them freely to our use. It is the arbitrary wage and token of work and claim in things, in all this so-charged false and evil commerce of the flesh. Earned by any less than absolutely righteous equivalent, — in the extreme reasoning from the theory in question, by anything

that touches or ministers solely to the sensible, — applied to anything less than purely righteous use (and what becomes of its use if the sensible be done away?), it is the very "mark of the beast, and the number of his name;" his certificate and sign-manual to our credit in account with him.

So long as spiritual healing is a money-making avocation, — so long as apostleship in the new teaching takes fee and reward, so long it defiles and falsifies itself with that which Simon Magus offered, and Paul rejected, with "Thy money perish with thee!" and so long, on its own premising as to sense and spirit, must we distrust, refuse, condemn.

The light from heaven comes without taxation. There is a wisdom from above, which is "easy to be intreated, full of mercy and good fruits, *without partiality*, and without hypocrisy." There is another different wisdom, which is from beneath. We cannot help but judge between the two. By motive and by method we must try the spirits.

These are inconsistencies in the general; in the whole reasoning and application of the theory. There are absurdities and contradictions in detail, which can hardly escape the most casual notice. We come upon them at nearly every step, if we pause to consider all that is involved.

"Persuasion," — "belief," — "habit of thinking," — to these, whatever they in turn may be explained to mean, are relegated the accounting for of what we deem in our folly actual experience. To say nothing of how far full persuasion and actual experience may be practically identical and referable to the same inevitable law of human condition, — how does the argument work, in every example? If only habits of belief, kept up by tradition, cause the seeming of disease and pain, how is it with little infants, who have not come under any of these false influences and persuasions? If a pin prick a baby, the baby cries; he is quite as sure as Mrs. Gradgrind was

that there is a "pain somewhere in the room," though his reason may not be developed to name or place it. How is this baby affected by any "mental belief" about pain? Perhaps "Christian Science" would say it inherits an instinct, a dread; would call it a result of "embryotic thought:" how then account for the baby's fearlessness of all that it has not yet experienced? It will placidly pick up a red-hot coal; it will do this once, but not a second time. It is only the actually burnt child that dreads the fire.

So far as the published teaching of the new school is susceptible of rational interpretation, — there is a great deal upon which it is difficult to bring

the average reason to bear, — it seems to be therein set forth that not only after finding ourselves here in the flesh, in a material world, does the inherited perversion of "beliefs" beset us, persuading us that flesh is subject to certain material conditions, the last of which is its final rendering up of temporary office, — not only are we ill, and do we die, because our fathers made the same mistakes and left us with the tradition that we must, — but *birth*, as well as death, is traditional! We are born because of an "embryotic belief"! No wonder this "mortal mind" of ours is a hard thing to define. It scarcely seems to stop short of preëxistent cause. Truly, the

force of "persuasion" could no further go than to persuade of this.

And as to "persuasion" in the general, we are here reminded to ask, if by persuasion only we are subject to certain ills that seem, what is this reliance upon a counter-persuasion to which we are so vehemently admonished? Is it not somewhat suggestive of Beelzebub casting out Beelzebub?

Leaving these baffling inconsistencies, however, and seeking the deep consistencies of truth, we come, inevitably, to this: —

Souls and bodies, we must accept ourselves. Spirit and matter informed by spirit, we must accept creation.

God's will and God's means are one, acting in one. We are bound to receive Him in his own methods. If He puts his life-giving into the sunlight, it is no less his life. If He puts his healing into the herb of the field, it is no less of Him in its nature, purpose, and action than was the immediate touch of his holy Christ.

The scorning of power bestowed through things given, and the intelligence given to discern and use, is not entire reliance on the Divine Will and Strength. It is refusal of them in the way offered. It is taking heaven by violence. It is usurping divine prerogative. It is only half belief. It will believe in miracle, but not in

the washing in Jordan. It will ask for restored sight, but will repudiate the anointing of the blind eyes with clay.

The leper cries out to be made clean, and the Christ cleanses his body by a bodily touch. What did He do that for? Sometimes He healed by his word only, received in faith; sometimes by a permitted grasp upon the hem of his garment. Was it not to teach us that all ways are his; that the hem of his garment sweeps out over the whole universe of things; that by all means we may lay hold of Him, and draw forth from Him the willing virtue of his restoring?

The lightning leaps from heaven to

earth no less by line and law than if we could trace its swiftness; and so does miracle follow its quick, invisible course from cause to effect by links ordained from the beginning; no less nor more a miracle than when the process is shown to us step by step, that our slow, partial reasoning may follow it. When God chooses that we shall use his visible, tangible means, — and as to the visible and tangible of us He does ordinarily seem so to choose, — when He safely folds away in leaf or root, or crystallizes into some mineral substance, a principle that so relates to our physical organism as to minister to its need or soothe its suffering, is it any less

his ordering than that food should nourish us? Is it any less a communication of his own life to ours?

"He was known of them in the breaking of bread;" "The leaves of the tree of life are given for the healing of the nations," — what do these words mean, if not that God's way is to give Himself to us mediately, — through even the outermost things, — the very leaves, — that are put forth from life-power, that they may have transmission-power of life? And is it any less an act of prayer and faith in us so to look for and receive his gift, than in effect to cast it aside with contempt, saying, "We care not for thy sign; we do not believe in it;

speak to us without a parable; give us Thyself without veil or vehicle"? Which is faith, and which is blasphemy?

"All things are yours," saith the apostle; "and ye are Christ's, and Christ is God's." There is the chain, the living line; Christ came in the flesh to join and prove the holy circuit. "Of him, and through him, and to him, are all things." "Therefore," St. Paul goes on, reaching the intent and end of all, "I beseech you, by the mercies of God, that ye present your *bodies* a *living* sacrifice, holy, acceptable unto God, which is your reasonable service." Directly upon which he adds the counter-admonition,

against a materialism that would disjoin itself from the essential life: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and *perfect* will of God."

Be not shaped to a mere earthly ideal. Put not your whole consciousness and desire into things; live not from the wrong end of your being. Let the higher flow through, and control, and determine, the lower and lesser. "Be subject unto the higher powers. *All powers are of God.*" Let spirit have its rule in all; spirit, continually reinforced, through obedience, by the Divine. Then you

shall indeed be whole, and "in your whole spirit, and soul, and body," shall "glorify God." To worship the Father in spirit and in truth is to feel Him in the spirit, and confess Him in the manifestation.

Spirit stands first and inmost in the order. Beyond doubt, to give spirit its due dominion, to maintain its power and precedence, is to plant force at its centre. To hold the soul serene and high and quiet, trustful and fearless, is to take attitude and supply condition most open and auxiliary to all help and healing. It is upon this principle that the new practice rests, and through the operation of this potency that it gets its

testimony. But it is no new ground; no first discovered potency. We all know, and medical science fully acknowledges, that there is a large class of disorders that no external treatment will reach; that can only be overcome by reinforcement of moral and mental strength. "You can do yourself more good than I can do you," says the true doctor often to his patient.

Wonders happen, when there have been faith and prayer, even without external appliance; we will not despise nor dispute the fact. They happen also with the kind of faith and prayer that joins itself to an intelligent use of means. The physician says,

honestly, at an extreme crisis, "All that we know how to do has been done. The rest is with God." "Christian Science" calls this "giving over the case;" it steps in with assured word, and claims the charge. God *does* do the rest. But shall we say He has not been in the case from the beginning? How shall any contradictory science appropriate the credit of results, or say that there had been no faith, no looking to a divine power, in the doing of that other all? Spiritual and natural science should confess each other, and join hands for humanity; in the highest, most beneficent ministration they do so join.

Spiritual and physical order consent mutually. This is the way we are made and put together. Only God can remake and put us together differently. Whether He ever will or not, it is not our business to say. Our business is to be as He has made us, not to tear ourselves in sunder. As we are, only unison is completeness. It is to this acceptation and end, this obedience and harmony, this "reasonable service," that we are called and commanded. Our whole power, delight and use, are to be our continual "living sacrifice." And a living thing is not a thing in any part destroyed or crushed. We are to rejoice and give thanks in all, while we lift all

up as the offering is lifted up over the altar.

This is Christian Science. If, or so far as, that which has taken the distinctive name is the study and knowledge of our human life in its entirety, in the spiritual and the physical, in our conjunction on the one hand to our Creator and on the other to the system of things He has created for us, —it is the one, same, glorious truth that we have had through Abraham, Moses, and the Prophets; through the Son of God Himself; and it cannot be supplemented nor replaced by any re-statement or readjustment, nor further authenticated, though one should rise from the dead. So far as

it pretends to a new and special discovery, and a separate teaching, or makes a trade of truth and benefit, or divorces that which God hath joined together in his universe, it is presumptuous and pernicious, an opening for fraud and delusion.

"Believe not every spirit. Every spirit that confesseth that Jesus Christ is *come in the flesh*," — that the Living Word is in the world, — "is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. This is that spirit of antichrist."

What is this confession but that of the Infinite and Eternal Incarnation? The acknowledgment of the real-

ity and sacredness of all things, as tabernacles and instruments of that whose reality and sacredness cannot be searched or touched without a mediation?

III

The Strength that Strengtheneth

ACCEPTING the natural, we accept it as it is, — as we find ourselves in it, — with all its laws, limits, and possibilities. We do not know why all things are, but we recognize that they are, and acquiesce.

If peace is real and possible, its antithesis, pain, is also real and possible. The one is to be obviated, or borne, that the other may be hoped for and ensue. We believe that each is a part of our eternal training.

It is true that matter, by itself, can have neither attribute of peace or pain. But matter is not by itself. It cannot be, it never is, apart from spirit. We cannot so conceive of it.

The relation of our conscious life to a particular body of matter may be dissolved; the life may be lifted away and set elsewhere. But it is only *our* life — rather, our consciousness of life in such temporary conjunction — that is lifted away. This power of removal is in the hands of God. Our times are his. That to which we have been joined is then only dead to us, and as our representation in this body and form of life. It is not dead to God. It is his, still,

in its elements; instinct with his will and power, and used by Him, over and over, in the economy of his live world.

If we could detach any bit of our material body from its informing, conscious spirit, then it would be dead to us, and fall away. To put it more truly, if we could withdraw utterly our conscious spirit, and all its even involuntary action, from any point of our bodily form, we should leave that part of us as dead. By a merciful appointment the life does so withdraw itself from a crushed and useless part that can only be a suffering and a threatening to the whole, and the part is "mortified." What becomes, then,

of the doctrine that we can heal ourselves, or be healed, by such ignoring and refusal of the flesh as amounts, if it amounts to anything, to such withdrawal? We take away the very power of healing, — the life-instinct of recuperation. *We can only conquer, or be helped to conquer, by enduring.* By being willing to live on, through the pain, and keep active that working of spirit in bodily relation which we call bodily vitality, and which strives toward health and restoration. The wise physician knows that though pain may be alleviated, it may not be deadened wholly and persistently, lest the life which is the consciousness of it should desist from its repairing

effort. Some pain must be borne. Borne in the strength of the spirit, it is good for us. It is like the pain of repentance in the soul. It proves the life, and the possible redemption.

The strength of the spirit is the Divine com-fort. It is the Great Strength "with" us. "As one whom his mother comforteth, so will I comfort you."

Com-passion. Com-fort. Bearing the pain, — sharing the strength, — *with* us. That is what the mother does, in a small, human way; it is what the Lord does, with all his heavenly might and love. It is the Christ-Strength, in which we "can do all things." It was the strength of

the Crucified, in which he did *not* come down from the cross, nor command to his bodily succor the twelve legions of angels. It was his triumph, to the last utterance, — "It is finished."

The Supreme Sacrifice — the divine submission in the Divine Strength, to the last possible extremity of the human — was the victory for us and with us over the evil. In this Sign we conquer.

Is the sign real, or a shadow? Here arises the unanswerable question. If pain and death are fabulous, *what* did the Son of Man suffer? What did He accept and share, as part of his humanity? A delusion?

Or did He delude the world by a pantomime of pain and death? One or the other conclusion, upon the theory that negatives the material, is inevitable. And in either case, what becomes of our belief in this Son of Man? What becomes of *Christian* science?

Christian Science is indeed larger than any apparition of trouble. It knows that the apparition of trouble is not from the belief that pain exists, but from the idea that pain is evil. Evil is the only apparition; the thought that suffering and limitation in the human are essentially bad is the only delusion. Security and deliverance are from something in the

heart that gives certainty of good behind the passing phase of contradiction and distress. "Let not your *heart* be troubled," says the Saviour to his own, in the face of earthly danger and mortal dread.

In anguish itself is promise of the end. "It will be over soon," comes the mother-whisper. And against the fear, which is more terrible than pain, we are assured beforehand, "Ye shall not be tried beyond that ye are able to bear. I will make an escape for you."

We need not be afraid for that which is to come. We do not know what God has for us, against our supreme need; but we may be sure

that it will be there, waiting. We do not know what the opened heaven will stretch out to us in our agony, any more than we know what the agony itself shall be until it arrives. We only remember and hold fast to the great word, — "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

In this faith there is better than instantaneous healing or unconditional release. We find ourselves elected "partakers of the suffering of Christ," that we may be "also of the consolation." Always, in all these beautiful words, the conjoining syllable. We are made commoners with the Lord.

We are together with Him in the anguish, that we may be also in the glory. How far grander and sweeter this is, than the revival of the ancient stoicism which had no gospel; which said, and repeats now defiantly, "I will not suffer. I refuse hurt. I am not of the earthly at all. I have nothing to bear." This is resistance, denial, struggle; the attitude at bay. The other is power and peace. It is God's Strength. We are willing to "have this treasure in earthen vessels, that the excellency of the power may be in God, and not in us." We are glad to "bear the image of the earthly, that we may also bear the image of the heavenly."

End, motive, victory, — all supremacy of the spiritual, — are in those words. To "bear the image of the heavenly." To have the heavenly image, — the spiritual body, — the inner personality, — so formed to power and beauty as to be ready for its resurrection; its coming forth into the grand fulfillment of the life that is to be. So to take all outward discipline and experience as to receive more and more of the divine inward reinforcement. So to be healed — made whole — from the heart outward, as even bodily healing of wound and hurt teaches us must be the way. To learn and get the real regeneration that we need.

There is no bodily ill that has not its correspondent in the spiritual organism. These may not always, in the individual, literally coincide. We have not yet, perhaps, traced pain and disease to their remotest sources, and we may not always judge others or ourselves by direct inference. But we know this; that the central need is more than the external, and that until it shall be reached and supplied, outer condition cannot be redeemed from its participated penalty, nor the world of things be reconciled to the best life that ought and might be in it. We are to seek both kinds of renewal. There is a literal balm in Gilead, and it was not made for naught. We may

gather and use it. There is balm of spiritual grace also, to be had by the looking for. We must believe and receive both. They are to work together. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving;" but there is a gift, a help, a strength, a nourishing, that "is profitable unto all things, having promise of the life that now is, and of that which is to come." "For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men."

This is the true spiritual belief and treatment; and it needs no new science, nor proclamation, nor mystical

ministry at second hand; but only a direct, simple, individual acceptance of all the Supreme Goodness, in all its chosen ways of impartation, knowing that every one is part and complement of every other.

"Wait upon the Lord." But wait vigorously: not passively, helplessly, expecting all and doing nothing. "Whatsoever He saith unto you, do it." Whatever means He gives you, use them. "Fill the waterpots with water, — up to the brim." Do it in faith, though it may seem only water; and say not that the water is not wine, and never can be. "They that wait *on* the Lord," — in his appointment, not *for* Him in idle attendancy, —

" shall increase their strength. They shall mount up on wings like eagles; they shall run and not be weary, they shall walk and not faint." For what are eagles' wings, and what are the feet of runners, but vehicle and instrument that God feeds with instant and continuous power? Why do we not learn, in this our wonderful day, that although the power is central there must still be the secondary motor and the trolley line?

The Christ-Secret — the revelation and the watchword of the knowledge that is Life — was given long ago. " Lay hold of My Strength."

Never lose touch with it. It is all yours. It is behind your every

true effort, in every kind; "above all, through all, in you all." It is "made perfect in your weakness." It shall carry you through. By it you shall conquer and attain. By it you are already conquering and attaining, while you "endure" and "follow on," in "whatsoever I command you."

IV

Rest

FULL consent is absolute rest.

Not hopeless capitulation; but strong acquiescence and willing co-operation. A unity with God's will and way, that is the certainty of hope, — that has become faith. Consent is brave; surrender is cowardly. Unwilling work is wearying; work with a will is inspiring. Consent is a power of endurance that gives us the upper hand; succumbing thrusts us under.

The moment we cry out, "It is too much for me," the agony takes possession and has its way. Agreement bears us on; resistance hinders, and is its own pain. "A woman when she is in travail, hath sorrow;" but she consents triumphantly with the sorrow, in the joy that a man shall be born into the world. A woman's suffering is a woman's crown, not curse.

Rest is not inertness; it is openness, readiness, assured confidence, and expectation. We are most at rest, often, in the midst of exertion. Labor is repose, when it is surely intelligent of its end.

"They shall rest in their beds, each

one walking in his uprightness." This is Isaiah's lovely paradox of utmost truth. It tells of the essential rest; the rest in sure, strong, unhindered doing, which "remains for the people of God."

It is meant to begin here. We are to learn it in these very relations of soul and body, spirit and substance, which are inseparable in our nature and in all nature, and are to be reconciled together in a final glorious harmony. The earthly was not made to be despised nor destroyed, but to be wisely, reverently, obediently, gladly accepted and lifted up. Any science, any faith, that insists and presumes otherwise, is an attempt to dissolve

God's own bond that has joined seen with unseen, sense with its signifying to spirit, and holds all life in equilibrium. It is a continual, violent struggle and torture of disruption, never to be effected. It is a futile labor that will never attain to rest.

The Seventh Day Rest of the Lord was his rest in the very things that He had made. He had built a house for his Spirit to dwell in, — to fill incessantly with his own Life and Light. To put his children into, that they might find it home; might use, enjoy, inherit it. His Rest was that of his infinite nature, of which we have a reflection in our own little experience,

when we have accomplished any work; when we have done, built, something in which the spirit of our life finds expression and abiding; the sense of rest we have in home and belonging, in plan, system, organization. We do not eliminate ourselves from these, and stand apart from them, when they are completed. They are only complete to a beginning. We make them alive by continual action, appropriation, application to service. A family home is instinct with family life; with the motive and intent of its formers. Its every furnishing has a family meaning. Nothing in it is disowned, unreal. It is full of use, of duty, of relation.

God has not left his house dead or desolate. It is his dwelling place with us. He has put nothing into it to be denied, refused, despised, or declared needless. In every sign is His Presence. In every touch is his close coming, — his benediction. "The strength of the hills is His Strength." The Everlasting Arms are round us bodily, as truly as in the spirit. The one cannot be — was not meant to be — without the other. We cannot lay ourselves down to sleep but by his holding up. All rest is in Him. He has provided force in substance, against which we may lean secure; we shall not fall through into nothingness. If it were not so, — if He did

not make things sure and solid for us with his own faithfulness and might, never breaking the continuity of Will by which He has fixed "the round earth so fast that it cannot be moved," — we should have no bodily rest nor hold. He has us always in the hollow of his hand.

So environed, so met in our helplessness and auxiliated in our endeavor by all-pervading Power, shall we say of that which the Almighty interposes between our need as creatures and his central Almightiness, — his method and means for caring for us, — "It is nothing; it is our own miserable conceit; we can do without it; we are to put it aside, for it is

unworthy of our own reality; we are to be God unto ourselves, without any mediation"?

Physical law — the law of forces in the material — constrains, supports us on every side. We do not think of departure or escape from it. To be ignorant of it is to be in peril at every step. We submit to its restrictions, — its incident hurts and penalties, — that we may have its benefits. In the commonest affairs of life, we acknowledge the practical necessity. "Christian Scientists" still have fires in their furnaces in the winter. They admit that they do not attempt to keep themselves warm by belief. I suppose a Christian Scien-

tist housewife still puts her bread — not being yet so far advanced in her faith as to have found bread an unnecessary imagination — into the oven to bake. She would not expect the dough to become bread by standing on the kitchen table.

We have the laws of mechanics, and men study and apply them. It is a science, a profession. Is it an un-christian science? We travel — believers and unbelievers — over bridges and rails, constructed and laid in accordance with mechanical requirement in material force and proportion. We neither ignore nor neglect these conditions. If a bridge be badly or ignorantly built, and injury

or loss of human life result, would Christian Science prevent a demand upon a railroad company for just indemnity?

We have also the science of hygiene and therapeutics. Men make a life-study of bodily conditions, their causes and remedies. They search out all methods for promoting and sustaining health, all relations of the outer world to our natural life, all preventions of harm and powers of healing. They apply them with scrupulous observation and comparison of effect. They stand prepared with the best of human wisdom, counsel, and relief for us. And we depend — we rely — on these knowledges and cer-

tainties to which they have attained in that which we cannot fully study out for ourselves, as we depend on the intelligence that has mastered the principles of physics to their application in the most complicated and magnificent engineering.

Until we repudiate all custom founded on mechanics, chemistry, and mathematics, why should we cast aside physiology, with its threefold resultant use and help, in hygiene, medicine, and surgery?

Every worker — the laborer, the engineer, the physician — works upon this sure basis of established fact, upon which all our life in the sensible is predicated; the reverent worker acts

in the strength and faith of its divineness.

"In returning and rest shall ye be saved; in quietness and confidence shall be your strength." In a returning which is a referring of all things and happenings to a spiritual origin, maintenance, and prevailing; in the quietness and confidence resulting from our conviction that we do live in a divine order; that nothing is unreal, disconnected, or out of place; that in every least concern, not commanding our repudiation of anything but sin, "our help cometh from Him who hath made heaven and earth." We return to the deep and simple faith in the relation of all our life to

God. The "nature of things" is His Nature and way. We are not afraid of it. We are not doubtful of it. We know that only our own mistakes about it can do us harm; and that even if we do mistake, there is still a rescue or retrieval reserved for us in the infinite plan.

We rest in the certainty that all is provided for. This is the beautiful *belief* which forestalls and precludes all morbid "persuasions." If we had it vitally enough, we should fall into the waves or the fire, if summoned to do so, with as sure a trust and profound a peace as possess us when we lie down to sleep.

This is full consent and utter reli-

ance. It finds the world we know a coherent, good, and beautiful whole; it makes the body of our life a sacred thing and our "reasonable service;" it feels always behind and with the human the Everlasting Strength; it hushes into calm our extremest fear and doubt. It is Christian Science in its integrity.

V

The Scripture Key

IN its argument and interpretation, the "Christian Science" of the new school uses a term by which it confesses it cannot adequately express the thing it means, and then sets up the thing thus imperfectly designated as the falsity and delusion to be overthrown. All reasoning is directed against it; all significance of the Divine Word is forced into denial of it; all hope for the human race is centred in the promise of a

final absolute deliverance from it. It is called — admittedly by a solecism — "mortal mind." The whole teaching hinges upon, and reiterates, the assaults upon this windmill, this "unreality," this active power which has "no actual existence."

It would be well to start, in any search for authoritative testimony concerning the subject involved, with a clearer definition. Apparently, what is meant by this metaphysical assumption of something that is not, is simply what we are all conscious of as inseparable from our present human condition; namely, our material perception.

We recognize ourselves as in a body; we recognize the Truth of

things as in a body of things. The question is, can we divest ourselves of this conscious relation, and if so, what is left for us to know with, and what is left about us to know by?

There is an effort to prove, by a very strained and partial, not to say contradictory, interpretation of Scripture, that no world of things, as such, was ever created, that none exists. That we are not "clothed upon," but unclothed and naked souls, in the presence of blank, unclothed Spirit.

It does not seem as if this were really the way that God has come down to us, or that the highest insight and inspiration have so conceived and declared Him.

The Hebrew Scriptures are the records of such insight and inspiration. They are written in the primeval language of exact meanings; when to see was to discern expression; when things were words; when there was "no speech nor language" but from the Word that had "gone forth into all the world."

It was this secret that Swedenborg announced. It was no "discovery," except in the sense of a new uncovering. It was no constructive theory; it was not promulgated with intent to make of it a new religion; it was but one more grand unfolding of the old. It was what prophets and poets have understood and spoken from the

beginning; what they are seeing with clearer and clearer vision, and uttering with more and more vital force, to-day.

The New Testament of Jesus Christ is the Life and Manifestation of the Old; the great, inclusive Incarnation; the evangel of the "Word made flesh, and dwelling among us."

Where, if not in these two books of inspiration and fulfillment, shall we find testimony of the true relation of Life and life; of Reality and the realities; of the Essential and the evident?

No study of such a subject would be complete or satisfying without reference to these. "Christian Science"

was wise in its generation in claiming the Sacred Record as its own basis; in offering its own exegesis as deepest recognition of its truth. To many minds, who in the latter-day neglect of Scripture research, or in carelessness of any but the most superficial acceptance of a Book not to be ignored, but nevertheless under process of supersedure by a later practical wisdom, — or in earthly absorption in the very "things" they now so glibly declare non-existent, — have been in blindness to the whole world of truth under language and form, this new opening up of something in the Bible which is to set free from the "body of sin and death," and give dominance over

the material by the very refusal of matter, has come with a wonderful awakening of interest. In so far as it may be the beginning of the real "hunger and thirst" which shall surely be satisfied, it may have its errand and initial work. This we would not hinder. "Search the Scriptures, for in them ye think ye have (already) eternal life; and they are they which testify of Me," were the words of the Lord of Truth to the pharisaic sense-and-ordinance worshipers in law and ceremony. Sooner or later, the real light will shine forth. It is much to have opened the eyes, and to be looking toward the east.

To help, rather than to oppose,

such earnestness, some comparison of the foregone conclusions of an arbitrary doctrine appropriated from the declarations of Holy Writ with the declarations themselves, — some inquiry as to what prophets and apostles really have set forth from their spiritually enlightened perceptions in their annunciations to a waiting world, — may well be made.

Necessarily, such examination and comparison must be very brief; it can only give clue and index for larger and corroborative study.

The Bible is full of statement and illustration concerning the unity of things and spirit; for the reason that itself is the very revelation and key

to that unity, and the unity is the central being and motive of the divine cosmos, which by that selfsame identity and intent is a *universe*.

It is nothing new to set this forth. There is no claim of "discovery" in so doing. It is simply a pointing out, here and there, something of the throngingly recurrent testimony in the Scriptures to a truth that has been open from the beginning.

It is this unity of mind and form which has been lost sight of in the whole treatment of its theme, and in its exposition of Bible witness by "Christian Science."

This exposition is very brief in its own synopsis. It touches only at the

beginning and the end; it explains only the Genesis and the Apocalypse. Strange that the very juxtaposing of these did not at once indicate to the writer the Alpha and Omega, the first and the last, the uncreate and the created, as mutually necessary and inevitable, eternal in their generation and reflex, the everlasting Father and Son, the Spirit and the Word that inform and agree forever!

Compare — or rather read as one — the proem of the First Book of the Old Testimony with that of the Fourth Gospel of the New.

"In the beginning God created the heaven and the earth."

There is a meaning given in the

dictionary to the word "create" which is there illustrated by quotation of this very word of the "beginning." "To produce out of nothing." That is a definition which postulates too much. There is no "nothing." Or if there be a non-existence which we must so term, no thing was ever produced from it. There is another significance given farther on: "To beget, to bring forth." This is truer.

Out of his own Being, God brought forth the worlds. That understanding redeems and illuminates the text.

"In the beginning was the Word, and the Word was with God, and the Word was God."

That which God would set forth and declare by his creation was in his Thought from the beginning. It was already a reality in Him.

"All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

The things made were not set off, separate; God's Thought was not detached from them; they were filled with Himself. Without Himself there was not anything. His life was the light men should see by. Until they should recognize this life, they

would be in darkness; they would see only shadows. This is sense-absorption.

"The earth was without form, and void; darkness was upon the face of the deep."

There was an earth in the mind of God; but it was not yet formed, or placed. Its beautiful verity, and all the wonder of its unfolding, were yet hidden in the Divine Thought. So far, we are permitted, doubtless under a type, to conceive of a remoteness of intent of which the first evolution was of a substance-potency out of which God would unfold all. We call it Chaos; matter not yet informed to specialty. Surely this does not con-

tradict the understanding of a reality which God ordained to work in.

"The Spirit of God moved upon the face of the waters;" over the fluent possibility to be concreted in fact.

"God said, Let there be light."

We know now, in this later comparison, what that light was. It was what should be the "life of men." It was the effluence of an Almightiness shaping toward its purpose. In suns and stars and moons; in showers and dew and winds; in fire and heat, in winter and summer, in frost and cold; in lightnings and clouds; in mountains and hills; in green things upon the earth; in seas and floods, in wells and springs; in fowls of the

air and in beasts and cattle; in children of men, in an Israel of believers; in priests and servants of the Lord; in spirits and souls of the righteous, in holy and humble men of heart. In all these it was to be, and to outgive itself; the selfsame Light "that lighteth every man that cometh into the world."

Mounting up, as the day mounts, from low horizon to the upper zenith; from the power and showing in the first and natural to the power and showing in the last, the celestial; in lives and souls quickened of the living Spirit, that in lives and souls is named the Holy Ghost.

Where, in this genesis, was the di-

viding line between the no thing and the all? Where did the delusion gather itself up in actuality? And who was first deluded? Man — and "mortal mind" — were not, when God, by and to Himself, declared that all was, and that all was good.

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only *begotten* of the Father," — the same expression, note, for the bringing forth of the Divine in humanity as for that of the divine in things, — "full of grace and truth."

Here is the culmination. "The fullness of the Godhead, bodily." The

declaring of the unseen God by the "only begotten Son, which is in the bosom of the Father." The Word, begun in letter and syllable of simplest initial sign, spelled out to perfect utterance.

And yet, letter and syllable remain. If anything is true, all is true. There is a ladder from earth to heaven; it stands firm on the reality of things already made and shown, and it holds fast at the supreme height by the Throne of God, among the things that cannot be told or conceived as yet; and the angels of the Lord go up and down upon it.

"My word that goeth forth out of my mouth," saith Jehovah, "shall not

return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy" (into this world that I have made and am yet making) "and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and *it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.*"

Is this a repudiation of the work of his hands? Is this any teaching that the things He has made visible

and tangible, real and present, to us, are mere figments, to be rejected and disowned, or even divested of their seeming as emblems, and returned into the unknowable depths of the uncreated? That by which the Lord *names* Himself that we may conceive of Him, shall remain for us to call Him by. His own sign is everlasting; it shall not be cut off. It will be made greater, more glorious, to us, as we can apprehend it; it shall be our eternal life to spell it out, to learn to pronounce it; but it shall not be lost, nor perish. We may well believe that in the most transcendent manifestation that shall ever be, we shall recognize the old, dear, simple begin-

ning still, as in all of evolution that science has traced is found the repetition of every step and phase of all the grand, sure leading up. The same "goodness and mercy," in amplified lines of the same essential gift and grace, "shall follow us all the days of our life, and we shall dwell in the house of the Lord forever."

The Hebrew Psalms are the voice of a people imbued through and through with this sense of a divinity in things; with the truth that God is not separable from his creation; that He is to be learned by his works; that He is "clothed with majesty and with strength" in the world that He

has "stablished that it cannot be moved." That his "throne is of old, and from everlasting." "Thy testimonies," saith the chant sublime, "are very sure: holiness becometh thine house, O Lord, for ever."

Trace that word "house" and its synonyms, — "tabernacle," "habitation," "dwelling-place," "church," "city," "heavenly Jerusalem," the "many mansions," — all through psalm and prophecy, gospel, and apostolic message and revelation, and see how they all mean something "builded" for an "abiding;" some form and body of life through which the Spirit appears, and works, and puts itself in touch with spirit. Never

without insistence that there is more behind, to be yet revealed; that "the life is more than meat, and the body than raiment;" never without the reminder that the kingdom, the throne of life and its ruling, are within; but never loosing away from the evidence that which is to be made evident.

"Seek first the kingdom, and the rightness, of God; and all these *things* shall be added unto you. For your Father knoweth that ye have *need of all these things.*" And the need is not a mere mortal need. It is the need of the spirit itself, that must take form and find use in form, and that shall never be "disembodied" or denied. "We know," says Saint Paul, "that

if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "God giveth a body as it hath pleased him, and to every seed his own body." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

It cannot but be an image, a reflection, always: we ourselves are the body of God's showing; we are, in our highest, "one body in Christ Jesus," — in the Divine Humanity.

Image and Demonstration of the Divine, Christ declared himself and is declared. He sanctified forever all epiphanies in his own Epiphany. He

did not disdain the embodiment which made the Father manifest; he was raised up in it to a glory visible and embodied still. He is Emmanuel forever. The Supernal Glory we may never see: "we have the light of the knowledge of the glory of God in the face of Jesus Christ."

He who was and is the Truth and the Life, was and is the Eternal Way. After Him shall we follow, in like manner, to a new appearing and a place prepared. "If the Spirit of Him that raised up Jesus from the dead be in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Our resurrection shall be like his. A quickening of the mortal into immortality; a replacing of the corruptible with incorruption. A passing over in power of the selfsame personality to a fuller, finer declaration; nothing obliterated, cast off as a lie; begun in such reality as expressed and served the being here, it shall be lifted up to the larger reality that is to find itself in relation with all larger being there. For he "shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

One speech answers to another;

one Scripture carries us on to the utterance of another, yet always the same. Always God: and always the Divine made manifest. To put the manifestation aside is to deny that the Word has been made flesh: it is to deny the very Christ.

"The earth is the Lord's, and the fulness thereof." God created the world that He might fill it full, and keep it alive, with Himself. It is the everlasting co-venant; the coming-together; the sign of the bow in the cloud, the Eternal Light in the earth-mist; softened, repeated, measured, for our receiving and bearing. "It is between me and you, and every living

creature of all flesh," said the Lord, when He promised that all flesh should never more be destroyed by any flood.

"O Lord, how excellent is thy Name in all the earth!" The psalms of praise ring with the refrain. The glory of light, the majesty of storm, the might of the great deep, held and controlled within the "bound that it may not pass over;" the sweetness of the little springs and water-brooks that "run among the hills;" the "trees of the Lord," "where the birds make their nests;" the "refuge of the high hills for the wild goats, and of the rocks for the conies;" the day and the darkness, for labor and for rest; "these," the verse recites, "all

wait upon thee. Thou sendest forth thy spirit, they are created; Thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. I will be glad in the Lord." "Glory ye in his holy Name."

"Because the Lord is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." Does this deny the sensible, or make of the sensible a shadowy thing of which we have no possible clear, positive "concept"? Does it not exalt the things of earth, declaring that the common things of every day are of and by the very things of

heaven, and the will of Him to whom our souls respond in joyful understanding, feeling through the made to the Maker, who "hath prepared his throne in the heavens," — whose "kingdom ruleth over all"?

"Bless the Lord, ye his angels!

"Bless the Lord, all ye his hosts!

"Bless the Lord, all his works, in all places of his dominion:

"Bless the Lord, O my soul!"

"The Lord is my Rock." "The Lord is my Shepherd." Defense and comfort, — stronghold, and green pasture, and still water, — safety and peace in the very valley of the shadow, — under the very rod of an appointed

discipline and endurance, because the very rod is a staff also, — these are what He is to us, in joy or need, in pleasure or pain; we demand nothing, we deny nothing; in all He is our sure well being, our sustaining, our restoring. And as He is real, the experiences of our life are real also. He does not deal with us in chimeras; pain and loss are, in their limit, as actual as their beautiful and unmeasured compensations; the difference, the absolute and utter difference, is in the limit and the fullness. There is no separation, no enmity, for all is good, and of good purpose. "In the presence" of what seem like enmities, our "table is spread;" we "sup

with Him, and He with us;" He blesses our bread, and our "cup runs over."

"All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

"One thing have I desired of the Lord; that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

"The spirit of the living creature was in the wheels." This was the burden of the wonderful song of the vision of Ezekiel. It is the one outshining of a certain meaning in it to

us who can understand so little of the strange, vast parable.

There is one law, one necessity: the living spirit is in all the form and working. The life and the life manifest are one. There are no feeble, halfway signs.

We and our wheels are one. We cannot detach ourselves, nor renounce the wholeness of our being and accountability.

"Their rings" — the high, dreadful rings of the great wheels that rolled between earth and heaven — "were full of eyes." They saw all their way, as they traveled, and all that their way revealed. Life is an open secret. "When the living creatures went, the

wheels went by them; and when the living creatures were lifted up, the wheels were lifted up." Are these not the wheels of circumstance and action, under great conditions and meanings of human history? Are they not the stories in the earthly, of souls, and of nations? The bearing forward, in power and form, of our tremendous positive existence, moving by and beside, in inexorable energy, and inevitable consequence, the choices and impulses of our living spirits?

"Where those went, these went:" there was no disjunction, no apartness. "When those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over

against them: for the spirit of the living creature was in the wheels."

Material life, and the living spirit; they have been so surely as one upon the earth, that just so surely are they to be judged as one at the supreme last.

"Their works do follow them." Nothing is left behind. Evil or good, that which has been, is. It is as useless to say of sin, as of matter, that it is nothing, — that it does not exist. It lives forever in its results. Those results may still be sin, and more sin; or they may be "repentance unto salvation, not to be repented of," which has "wrought carefulness" and "clearing;" "indignation" — standing on

God's side against the past self, — "fear," "desire," "zeal," "revenge" — holy vengeance upon the wrong, and grand vindication of the good: they may be these, so that even the "joy of the angels of heaven over one sinner that repenteth, more than over the ninety and nine that need no repentance," and the "everlasting joy upon their heads" with which "the redeemed of the Lord shall return unto Zion," their high spiritual inheritance, — yes, the "rejoicing over" them of the Lord Himself, who shall "undo all that afflict" them, and "gather" them that were "driven out," and "rest in his love" with them, shall come to be understood beyond all

other understanding. But for the very sake that this may be, the works must follow.

"And the likeness of the firmament upon the heads of the living creatures was as the color of the terrible crystal," — the searching of holy, absolute truth, — "stretched forth over their heads from above."

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone. . . . As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord."

"Appearance," — "likeness;" "appearance," even, "*of* a likeness;" heaven itself is full of great appearances. Within, and yet within, they reach, and infold. There is no reality that has not its appearance; there is no appearance, in all God's own order, that has not his own Reality — truth beyond truth — behind it.

And before the Appearance of this ultimate Glory — before this Supreme Presence — we shall carry all our own mortal showings, to be judged in its tremendous light.

Inextricably joined, and interdependent, as are the living creatures and the wheels, how can we say that soul has nothing to do with body, that

"soul cannot sin," that sin, as well as disease, is an unreality and illusion, a "belief of mortal mind," coming from the "false persuasion that matter is real"?

Above all, in the face of this high, awful symbolism of appearance, whatever we may choose to call it, reaching through earth and into heaven, in which we live and move, and in which God comes to us, how shall we dare to distinguish any sign or act of his from Him? How shall we dare to think we can get behind, above, that firmament which is between us and the Throne, and measure God in his works by God in his Infinite Essence? Yet this is what "Christian Science"

bids us do. This confronting and investigating of God Himself, in his Supreme and Inmost Nature, is prescribed to us as necessarily preceding our rightful understanding and appraisal of the semblances of things. Truly this is a reversal of life-order; a leaping to the ladder top among the stars, that climbing downward we may master and prove the steps. It is a spurning of God's footstool, that we may invade his throne.

"The New Testament of our Lord and Saviour Jesus Christ" begins, goes on and finishes with event and act, teaching and illustration, ministry and example, in the natural. But the

natural is never presented without the spiritual. The "reconciliation" is complete. It is a restoring. It is the bringing of the world and God together again. The apostolic declaration of this is prefaced by the distinct insistence that "all things are of God," although the "old things" — things according to the old knowledge — "have passed away," and "all things" — in the new understanding — have themselves "become new." This is the "ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing to them their trespasses," in the old ignorance and misuse of mere sense-life; not denouncing the sense-

life either, or declaring it unreal, but lifting it up to its absolute original reality in vital conjunction with the spirit. It is the perfect amnesty; the new beginning, all errors condoned; the wakening of the Word in the souls of men, making all things, as of the same Word also, clean and holy.

Jesus was baptized with water. He consecrated that sign of spiritual cleansing and renewal forevermore.

He confronted the temptations of sense. He did not deny sense. He admitted sense-condition, and that there was possibility of turning it to evil. He acknowledged pain of hunger. He did not conquer by assumption that the pain of hunger could

not be. He bore it, in order to declare that bread, in its satisfying, is truly the gift of God, and that God Himself satisfies the hungry with a real thing, and that only the thing by which He chooses so to communicate the nourishing of his life to ours is so made real to its end. That we are to trust Him for it, and in it; that our eating is a communion; he never taught that we are to despise or reject it, or even to separate arbitrarily in our thought the life from its conveyance. "The Son of Man came eating and drinking." We are to take food and drink, and the life that is in and by them, together; as God's one word in answer to our need and asking. It

is nothing that we can do, or command, or subordinate to ourselves, that will make or keep us bodily alive; it is the continual down-giving and in-giving — through the visibly appointed means — of the creative and sustaining energy. To our spirits He gives Himself, through spiritual media; our human thoughts, affections, intelligence of and joy in the truth. That is his feeding of our hunger, and satisfying of our thirst, for righteousness. "Therefore, let us glorify God, in our bodies and our spirits which are his."

For danger or hurt, Jesus met the trial of faith, and the temptation to unwarranted assumption, with demon-

stration in like manner. *Could* he not be hurt? Might he cast himself down from the topmost pinnacle of the temple, and not even dash his foot against a stone? He was conscious in himself of the power of what we call miracle. He knew that he was plenipotentiary of the Father, and that by such an act he might so accredit himself in men's eyes. But was his errand to teach and lead men in the practising of deeds like that? Was it to do or say anything which men might understand to mean that as God's children they were so secure against material harm as to recklessly or carelessly defy material danger? He knew too interiorly that which

the Father doeth, to mistake or misappropriate; he was too truly the Way, to violate God's order of outer cause and consequence. If he had a knowledge of divine order within and above what men have ever learned in this wise, it was of something within and above the common cause; something that controls and moves the common cause, but never revokes it. "Thou shall not tempt," he says, "the Lord thy God." Thou shalt not challenge his Almightiness.

The first miracle was a miracle in things. A using of the power that is resultant in things, from a point farther back than the obvious natural cause and process. We may as well

take this definition of miracle at the start, instead of any discussion about possibility or evidence, which is endless; because we know but a very little way among the possibilities, and evidence is precisely the conveyance, through some sign or event, of a truth into the human understanding. What the men who afterward became apostles of the highest revelation ever given into the world understood by the signs which were given them, is the only evidence we can reach, and it is all we want. And right here, also, comes in the very distinction we need to make in examining "Christian Science," between the notion of matter as utterly non-existent, and the

perception of it as non-existent *in itself*, but as never, by any possibility, *apparent* only by itself; never without the life and word of spirit in it; appealing to sense, and sure to the senses made for recognizing it, but only so for the sake of spiritual manifestation and interpretation to a sense behind the senses. Divine word in divine work; human apprehension through human cognitive faculty in the external. It is idle to argue that when we see a blade of grass, we see only our human "concept" of a blade of grass, and that that is nothing. It is all we have by which to reach to the "thought of God" which He is showing us in the blade of grass. The

reality of matter is God's reality of self-expression; and our sense-power of seeing it is his correlative reality in our natural organization. Not all see or understand precisely alike, it is true; each gets only what he can receive; but the thing is there, brimful of gift and meaning for those who can and will receive; and it enlarges continually to the enlarging perception. Indeed, if we could understand a blade of grass to the last law and reason of its being, we could understand the worlds. No two persons see a flower or a star, a tree or a mountain, identically. Color is far from being the same to everybody. Some people are color-blind. Some are music-deaf.

Some are senseless to fragrances. "To him that hath shall be given." "He that hath ears to hear, let him hear." But let no one deny.

Jesus Christ began, and went on, through his ministry, by declaring in separate parables, of act or word, the One Great Parable of Creation. He began with most elementary teaching; he showed by experiment how God gives, as it pleases Him, through the material. When he came to preach, he did not preach in the abstract. He brought life down to its smallest experiences. He admitted man's need in things; his inseparable relation to them. He said, "I am not come to destroy, but to fulfil." He told men

that God's act and law in everything was true; that act and law are one righteousness; and he commanded them that their own deeds be true, in the same single righteousness in which God's are true. "If thine eye be single, thy whole body shall be full of light."

"Consider the lilies," and believe that your Father will clothe your life with all perfect and beautiful manifestation, as He clothes theirs. Despise nothing. Reject nothing. Struggle not with, nor for, nor against things as if they were not all of one sure order and intent. Reach forth your hands and receive; and in all receive Him. This is the life of the kingdom.

The kingdom is not far off and separate. It is at hand. It is in all you have, because it is first within you.

When they did not comprehend his sayings, he asked them, "Know ye not this parable? How then shall ye know all parables? If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?"

He healed by a touch; even by a word. Truly there was no need of intervention when the Divine was immediately present. But it is to be noted that the occasions were very few when he healed *without* the bodily touch, and never without the open outward assurance and communication

of sensible speech. He seemed careful to maintain the personal relation, and the double sign of flesh and spirit. He put himself in living contact both bodily and spiritually with those whom he would help. And we know how true it is that personal touch does help. "Take me in your lap," the child says to his mother when he has a pain to bear; and he lays his head upon her shoulder, and is comforted. "Hold my hand," says the sufferer to the loved one nearest. There is a sharing of endurance, a conveyance of the strength to endure. It goes so far, we seek not to deny, as to neutralize and cast out many a trouble or disorder in the flesh or spirit. Indeed,

it not only explains, but puts on high and everlasting ground, the human instinct toward human help which is the secret of Christian Science healing. It is the sympathy, — the taking on and bearing with each other of trouble and pain, — which is divine, and which the divine permits and makes instrument of in the human, imparting life-power and restoring by contact of a ministering love with a receiving faith. It is the inmost truth of the Christ-healing and salvation. Jesus, the Christ, put himself in man's place; in each and every man's place. "Himself took our sicknesses, and bare our infirmities." He gave himself into an absolute fellowship with

our suffering; he put all his love and might into conjunction with our struggle and desire; he set his whole certainty and promise alongside our hope and prayer. And so far as we can do this for and with each other, identifying need with need, effort with effort, faith with faith, so far we have true share in the Divine Healing. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." But it must be this integral agreement, this self-sameness of realization, which only comes from a perfect Christliness of self-giving. No mere external consent will do.

The world, in its anguish, is holding the hand of Christ, expecting his redemption. Believing in Him, we hold each other's hands. Yet the power of help in this does not countermand, and never can conflict with, acceptance of the ordered physical aid supplied and plainly adapted to physical condition. As soul and sign, they work together.

Jesus used the direct power, and in divine measure; but he never forbade what we call natural healing, through use and study of natural means. Even in commissioning those whom he sent forth in his own authority to do like work with his own, he did not tell them to instruct the people to give

over instrumentalities and remedies at once and for all the future, and to expect continual miracle. Wonderful works were done, in what seemed to them wonderful ways, chiefly to assure them that all ways were wonderful; that God's help is in all heaven and earth; that they are to be trustful of it everywhere, however it may be given. It is in that faith we should use wise care, and seek wise remedies. "Luke, the beloved physician," did not cease his ministry in his calling because he became a proclaimer of the gospel of the new ministration. Paul's mention of him shows that he was still at work in it.

Christ fed the hungry in the wilder-

ness with real bread and meat. He did not tell them that they were not hungry nor faint; neither did he turn stones into bread for their amazement. He made the common food at hand sufficient for them. He reinforced it by the same power that puts vital nutrition into the grain of wheat, and into the single grain the possibility of a multiplied harvest. He sent them away filled not only with bodily refreshment, but with some sense of how all refreshment comes, and how it shall never altogether fail. He gave them the beginning of a faith that should be able to say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor

of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." Beyond even that, to answer the last doubt and dread with the triumphant assurance, "Though he slay me, yet will I trust in him." "For unto God the Lord belong the issues from death."

Jesus Christ, the Lord of Life, submitted himself to bodily death. He bore cruelty and pain; the very utmost in the human; to teach us how to die, and that to die is to live again.

He came back to his disciples in the body that they knew. He walked,

and talked, and ate with them. He showed them his hands and his side; he said to them, when they "were terrified and affrighted, and supposed that they had seen an apparition," "Why do such thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." "And while they yet believed not for joy, and wondered, he said unto them, Have ye any meat?"

Could he have more effectually declared that the evidence of sense is evidence? Could he have more clearly demonstrated the unity of external fact with inmost reality? We

cannot know, however we may endeavor to conceive, exactly the nature of the risen body, or how it maintained relation and identity with the earthly individuality that had been; how it could manifest itself to the sense that was still in the flesh, or whether it summoned to recognition of spiritual individuality the spiritual sense; but we do see that the identity was announced and proven; that even after his resurrection the Lord did not repudiate his own earthly sign of himself, his own conjunction with the material, his own sharing, then and always, with the nature and experience of men in the conditions and manifestations of the outward.

The first chapter of St. Paul's Letter to the Church at Colosse is a setting forth of this revelation of the unity, and the glory of the inheritance in the "wisdom and spiritual understanding" that translate all life into the life of the kingdom; unveiling the great secret that all life *is* "the kingdom of his" — God's — "dear Son, who is the image of the invisible God, the first-born of every creature." Is not this to say, the first in whom the created and the Creator are revealed together in the one Life?

"For by him" — by this very union of the Divine and the so-called natural — "were all things created, that are in heaven, and that are in earth,

visible and invisible, . . . and he is before all things, and by him all things consist. . . . For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of the cross," — the suffering of the human, — "to reconcile all things unto himself; whether they be things in earth, or things in heaven."

Every single understanding of the truth is a key that opens toward all understanding. We may go through the Bible again and again, each time with some one especial spiritual perception, and each time find its pages full of light and confirmation upon

that one point. Truth is many-faceted; each plane or face of it gives us its own color; but the divided radiances never oppose; they all pour forth from, and meet again in, the same clear, vast Unity.

The recognition of this Unity of Truth — revealed in all the unities of spirit and form, the inner and the outer of God's Life and ours from Him — is the Master-key to Scripture and to all from which the Scripture is translated.

There is no separate abstract, no separate concrete. The seen and the unseen are an indivisible completeness.

The written Scripture is a book of type and image; a revelation of all

parable in things and history. There is no parable without essential identity of showing and shown. In the Bible truth takes on its wholeness. From the Co-venant with Abraham to the At-one-ment in Jesus Christ, — from the burning bush to the Great White Throne, — the primeval simplicity of faith is presented and restored. Spiritual and natural, God and humanity, are brought together, in the glory that "was in the beginning, is now, and ever shall be, world without end."

Faith in ritual — soul in history — inspiration through the grand and wonderful and sweet in natural phenomena, — these are the elements of

the first and older Testimony: then comes the New, and tells us how the very purpose and accomplishment of it all have been that what "may be known of God" may be and is "made manifest." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

It is simple, and lovely; it is unspeakably great and glad. God leads us by the outer sense in his world and in his Word, until our spiritual eyes are opened, and we can discern the inner. Then we are indeed in light. Then we have entered into life. We do not any longer stop in

mere manifestation, but the manifestation itself becomes to us an everlasting verity. The crowning word is fulfilled to us: —

"The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Christian Science, in full scope and right, is the unfolding of this gracious, transcendent knowledge. We are to

come to it by a living from the highest; and to live from the highest is to make our common life a perpetual sacrament. It is to eat and drink, and to take remedy, to rest and sleep, to work and to clothe ourselves, in the presence and by the gift and leading of God; to "do all things in the name of the Lord." It is to lie down and die, when that call comes, in perfect assurance that in death He is with us also, as He was at Calvary and in the tomb where Jesus lay, and that with him He will surely raise up us also by his Spirit that dwelleth in us.

This quickening and uplifting life is the baptism of the Holy Ghost, which the first disciples were to carry

forth and make sign of to all the nations, in the threefold Name which holds all the mystery of Fatherhood, Sonhood, and Eternal Spiritual Proceeding. And with the last spoken command stands the full declarative Promise, — the very Gospel of the Divine in and beside all the human, — "Lo, I am with you always: even unto the end of the world."

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